A

Looking-Glass

FOR

Married Folks,

Wherein they may plainly see their

Deformities; and also how to behave

themselves unto another, and both of

them towards God.

Set forth Dialogue-wise for the more

easie and plainer sake.

By R. S.

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The Author to the gentle Reader.

COurteous Reader, the speciall cause inducing mee to take in hand this work, and to bring my candle lighted into the glorious Sunshine of this age, and to publish the same to the view of this famous common-wealth, was, that I have seene and heard, with griefe of heart, in many places whither I have come, wicked and unquiet living betweene man and wife: the which caused me many a time to consult with my selfe, how I might be a means to reforme the same. I considered and thought

without fault, that I was not meanes to be incouraged in the [illegible] and that there were no [illegible] extant of this subiect in English and that for want of meanes many haue liued ignorantly, and so of necessity wickedly and discontentedly together, to the dishonour of God, the offence and euill example of others, the losse of their credits, the wasting of their goods, the corrupting of their children and seruants, and finally, to the consuming of their owne bodies, yea, many to the destroying of their soules for euermore. The consideration of these things mouued me not to delay, but speedily to seeke out a remedy for them. And I pray God grant, that euery one that is infected with the aforesaid disease, when as this booke shall come to their hands, may apply it effectually vnto themselues,

that

to they may expell the poiso-
malice of their cankred harts.
all these patients I would
to marke, that the more they
away vnto their nature, or ra-
vnnaturall affections, the
more they shal be infected with the
horrible vices whereto they are
addicted. And againe, the more
they are infected with them, the
more venomous poison their chil-
dren shal draw from them, not on-
ly whiles they are in their mothers
wombe, but also much more after-
wards by their euill examples.
And howsoeuer it is little regar-
ded that children can be infected
with the parents disposition while
they are in the wombe: yet daily
experience doth shew, that as they
are formed and proportioned in
body much like vnto their parents,
so likewise in their nature and af-
fections. Now therefore though

[illegible] Mistake [illegible] darkness
[illegible] and examples, though
[illegible]ly which be [illegible] sufficiente
[illegible]sient to life eternall. And
[illegible] ever, lest men by reading
[illegible] former part of this Booke,
[illegible] teache the duty of wives,
[illegible] should [illegible] so much [illegible]
[illegible], I haue [illegible] shewed them in
[illegible] larger part thereof, the duties
which they owe to their wiues,
drawne from plaine proofes, rea-
sons and arguments of holy Scrip-
ture, to that they may both learne
how to behaue themselues each to
other, and both of them to God,
as the youngest. And now if thou
shalt reape profit from this booke, as
I hope thou shalt, except the fault
be in thy selfe, giue glory to God,
and [illegible] to thy neighbours, as
time and opportunity is offered
and so doing, I doubt not but
God will giue a blessing vnto this
and

and thy directions, and by this meanes thou shalt be an instrument of a publike and continuall good, not only in making good parents, but they by thy meanes also shall make good children, and good servants: and this by Gods blessing shall succeesfinely go on from age to age, euen to the end of the world: and so by this meanes good parents which are scarce, shall be multiplied to the increase of Gods Church, and the flourishing estate of the Common-wealth. And further know this, that good parents are speciall instruments to make godly children and good servants, and godly children and good servants will make religious men and women, and religious men and women doe make a flourishing Church, and famous Common-weale, set forth Gods glory, and establish the Princes Kingdome.

There-

therefore I pray thee consider, and lay it vnto heart, what a commō- dion and continuall good this peace-making is betweene married couples. Therefore by this premised, euery one may easily see how necessary, comfortable, and commodious this little booke may be through Gods blessing, to all sorts of men (high and low, rich and poore, religious & prophane) that some may teach, & some may learn, & all reap profit one by another. And now gentle Reader, if thou find any slips herein, as haply thou maist, I pray thee couer them with thy courtesie. Accept of my good will, and receiue that with thankfulnes to God, which may be profitable to thy selfe, & if I shall heare that it shall be courteously receiued, and carefully practised, it shall be a meanes through Gods fauour, to stir me vp to attempt a

greater

godlines writes, that shall be more profitable both for the Ghospel of Christ and my deare Country, for the wealth of both which I only desire to liue, and to haue maintenance to manifest my loue and duty which I owe vnto them.

But because I will not be tedious in the preface, I will conclude, lest I weary thee before thou come to the Conference. Onely this I desire of thee, that thou wilt not only beginne to reade the booke, but reade it to the end. And howsoeuer some things may seeme vnsauory vnto thee at the first: yet I feare not but in fine thou shalt find it profitable and comfortable. And thus I commit thee and all thy good exercises to the blessing of the Almighty.

Studious of thine as of mine owne good and profit,

ROBERT SHAWELL.

A Looking-Glasse

For Married-Folkes.

A profitable conference, between three Women and one man, touching their behauiours toward God and their husbands, and what they ought to bee and doe, to be liked of their Wiues.

Abraham, the fathers ioy.
Eua, well-spoken.
Xantippe, a Scold.
Marcia, a proud Malapert.
Phronesis, an helper.

Eulalya.

Dere neighbors (neighbours
[illegible] how are you to
[illegible] Wife you see my
Gossip Margery
[illegible] Yes I tolde you we
[illegible] but

but me thinks you are [illegible]
wittie.

Eul. What, do you begin to flatter me?

Xan. Gotsly, you seeme to be very sunny.

Eul. Peradventure my new gowne sets a glosse on my face.

Xan. Ajoumse pon, you say true indeed, I have not seene a goddesse great while: I take it to be some of [illegible] owne.

Eul. The stuffe indeed is from England, but it was deuis'd heere.

Xan. Truly it is a most gallant gowne, the softnesse of it palleth like: and what a fine purple colour is it of!

Eul. It is true, I like it well indeed, but looke, who comes yonder?

Xan. It is Maigery, Iouan sent for: Oh huge, how braue is she? you have only a white gowne, but she is white from top to toe.

Eul. Saucy pet, I feare me, [illegible] as old as Adam, and as [illegible] the Serpent.

Xan. Why here were you then [illegible]

saw

Abi. Little had you thought that I knew so much by you, till you told me.

Xan. No, for if I had, I would not have sworne so as I did.

Abi. Alas, I heard this with griefe, and thought to have told this at a time convenient: but were you not afraid to sweare so, and to forsweare so horribly.

Xan. I know well that God seeth all things, but he is merciful.

Abi. And as he is merciful, so also is he just.

Xan. Welcome (Margery) welcome.

Mar. God a mercy good Xantippe how dost thou?

Xan. Better to see you so fresh and well living: my thankes you are to have your Cotton is most finely spun, your Neckerchiefe is of the finest Cambricke, your Stomacher is most gallantly wrought, and every thing about you is so in point, that it were pity God should not look upon you.

Mar.

that I cannot have it so to.

[illegible] valiant, are you purpose with vn-
[illegible] your not attends and the
[illegible] will? and have you not a la-
[illegible] which makes much of

Abi. Master Bulaly then art an ho-
[illegible] mouth, I must needs say,
[illegible] thou speakest very carnally.
[illegible] is all my riches, if I had thou-
[illegible] times more than I have, if that
[illegible] not rich in Christ Jesus? and
[illegible] though I could rule the whole
[illegible] world how I would, if I have
[illegible] peace of conscience? and what if
[illegible] have a loving husband, if I have not
[illegible] husband?

[illegible] Art you not rich in Christ?
[illegible] you not peace of conscience? and
[illegible] you not also a loving and good
[illegible]?

Abi. Because you prattle, that
[illegible] is to be bettered by me, I
[illegible] marke my rash kindnesse into your

[illegible] ... [illegible] ... [illegible] ... [

[illegible] that my conscience [illegible]
[illegible] and comforted, and then if
[illegible] a desire unto one that I [illegible]
[illegible] good husband, therefore I [illegible]
[illegible] indeed I have a louing husband.

Phil. What meane you by a good husband?

Abi. By a good husband I meane a religious husband, whiche knoweth his duetie, and feareth God, not onely in worldly and worldly things, but especially in the inuisible & heauenly, that we may be made Christes pure spouse by faith, that is in and through Christ we may be ioyned together. I tell you Sir, you will hardly beleeue what a comfort it would be unto me, if he would tender my soule as he doth my body, yea if he would tender the soule rather. Indeed he doth not denie any good thing. I doe, I thanke God for it, but here is my griefe, that he will not be partner of the same with me, which is the cause why I am dayly afflicted in conscience, as many times I am humbling my selfe before GOD

for it) then I say, he cannot minister spirituall comfort to me. Now what he will say, how doth then [illegible] God helpe thee: which I take [illegible] but alas it is farre from that which the Apostle exhorts men unto: namely that they should dwell with their wives as men of knowledge, that is, if the woman be ignorant, as the most are, he should instruct and informe her in the waies of the Lord: if she heare any thing preached, or at table like disputations, inferred she stand in doubt, she should aske her husband the ground at home, and he should be able to resolve her; he should be able through God to comfort her in affliction, and to rejoyce with her in prosperity: I doe not meane any outward or fleshly joy, so much as that which is spirituall and heavenly.

Marg. What is that which you two are whispering together so long? I doe not thinke but it was about some religious matters, for Abigail loves to talke of nothing else: and me thought I heard now and then

[illegible] of your holy words. My [illegible] is much like unto her, they [illegible] have beene very well matched [illegible].

[illegible] She thinkes young women [illegible] not flout at my, much lesse at [illegible] husbands or elders.

[illegible] I pray you gallip tell us, what [illegible] practice of your husband, I heare [illegible] great commendations of him.

[illegible] I warrant you he will not [illegible] a Sermon, yea many times he [illegible] goes out with him against my [illegible], because I had rather be walking [illegible] in the fields, or else sit and talk [illegible] some of my neighbours: but [illegible] sometimes I meet with him; for I [illegible] so long time a dwelling of me, that [illegible] be glad to goe alone, or else he [illegible] lose the best part of the Sermon. And when he comes home, he will pray, and make such a long repetition of that which was preached, and then such a severall examination of every one concerning the points [illegible], that my heart grudges me [illegible] against him; and if it were

will serue for [illegible] of the trouble that
for feare of him, I would tell [illegible]
how long, that he troubles [illegible]
felte and vs more than he neede [illegible]
sometimes I get me out, as soone as
euer he comes in, and other sometimes
I lay the fault vpon my memory,
when he doth vse me, that I cannot
if I would tell him; and then after
wards he goes to prayer againe, and
euery morning he will be sure to haue
vs together at prayer [illegible]
there must a Chapter be read out of
Iesus: and euery one of vs shall name
three, either what the word signifies,
or where it is, or at least some part of
euer that was read: and then he goes
to prayer againe, and so long as
morning, that he makes vs sore of
kneeling, that sometimes I am forced
to sit, and sometimes [illegible]
kneele againe: and sometimes I will
walke asleepe so that he makes me [illegible]
many wishes that I will not utter.

Ant. How haue vttered the minde
of your owne euill disposition. Truely
maruell that you, and such as you

[illegible]

Abi. I tell thee, my deare Eulah, that it is the pleasantest and heauenliest life in the world, the which doth solace the soule, and reioyce the heart of a Christian wel-neare, and there is no life of God in them which leade not this life.

Eul. Why, but doe you thinke none shall be saued but those that doe such things?

Abig. Verily I thinke, that whosoeuer it is that is ignorant of God and his will, and without faith, cannot be saued. And againe, whosoeuer it is that knowes the will of God, and will obstinately either contemne the practice of it in others, or neglect it in themselues, is in the state of damnation.

Xan. Shee is euer of the minde of Master H.

Abi. I know, that it is not onely our minde, but the minde of the holy Ghost, and of all Christians that are called to the knowlege of Gods grace, and I wish in heart, that it were your minde, and if it pleased God, the minde of the whole world. For if they did know

know certainly, that all those that are ignorant of God, or contemptuously will scoffe at the practice of holy duties in others, or neglect it in themselues, are in the state of damnation, they would some change their minds, and say, We selues haue beene deceiued: and so no doubt, many of negleters will become practitioners, and in stead of contemners of Gods people, and their practice, would become frequenters and louers of their heauenly society.

Eul. I promise you, you say very well, I thinke there be but few women can say so much.

Marg. May, will you beleeue me, I thinke in my conscience, there are not many men in our towne can say so much. I wonder how you haue thus growne in knowledge within these few yeares.

Eul. I promise you, the more that I consider of her words, the more I marueil.

Xant. I will lay my life, that our Sir Iohn, nor Sir William of B. can-

not

not say so much without booke: it is pitty that you were not coupled to a Preacher.

Abig. The greater is their ignorance, and the more shall be my punishment, if my practice be not according to my knowledge; and therefore my hearts desire and prayer to God is, that as he doth increase in me knowledge, so he would give me humility and power to obey that which I know.

Eul. Indeed you say true. For I remember our Saviour Christ saith, He which knoweth his Masters will, and doth it not, shall bee beaten with many stripes.

Abig. O neighbour Eulalie, if you would but practise that which you know, I should love you better than ever I did: for then I hope you would be a Christian indeed.

Eul. Why, what will you make of me? have you known me thus long, and yet doe you thinke that I am not a Christian?

Abig. It is not such an easie matter

tes to be a Christian. But be not offended with me, I will tell you what I thinke.

Eul. What thinke you? I pray you tell me.

Abig. I thinke you be an honest civill woman, and a Christian name, but not in nature and in deede.

Eul. Why? I was baptized, and goe to Church, and I doe not mocke at the Ministers and Professors as some doe: I am neither [illegible] thiefe; I pay every one their owne; I cannot abide to sweare, &c. I hope you can not accuse me of detaining any, nor of lying: what manner of people will you make Christians?

Abig. Alas Dame, alas; I perceive you would be counted a Christian, and that which you have thought your selfe to be one: I must needs tell you truly, that you have scarce set one foot in Christianity for all which you have said, you may die, and yet be damned.

Xanc. Here is a sharpe sentence.

Eul. I pray you tell me the right way,

that so I may walke in the direct path which leadeth unto Christ, that so I might become one with him, and an heire of his kingdome.

Abig. With all my heart. The first thing is repentance and faith in Christ Jesus.

Eul. What is Repentance?

Abig. The Divines doe define it in three words, mortification and vivification, that is, a dying to sinne, and living to righteousnesse.

Eul. But by what meanes must this be wrought in us?

Abig. By the powerfull preaching of the Word of God, which breaketh and softeneth the hard and stony heart, humbleth the soule, and wounded the conscience for sinne which it hath committed against the God of Heaven, and causeth it unfeignedly to desire peace and reconciliation with him in his Sonne Christ, with a detestation of all the sins which he hath committed, and a resolution to leade the rest of his life holy and unblameably, as in the sight of God.

Eul.

Eul. What is Faith?

Ab. It is the worke of the Spirit of God in vs, which doth assure vs of the free pardon of our sinnes, and of the love and favour of God in Christ Jesus, with all the benefits that come with him; as it is written: It is the Spirit of God that beareth witnesse vnto our spirits, that we are the sons of God: and so it is that Spirit which causeth vs to apprehend and apply the mercies of GOD in Christ, and our selues, to the obedience of his Word.

Eul. I pray God that we may so doe.

Abig. If you haue an vnfeigned desire (as you seemed to me to haue) God hath promised to giue you power, if you will giue your endeauour therewithall: and so I commit you to his grace.

Xant. Yea, but Gossip, I pray you tell mee, who gaue you this new Gowne?

Eul. Your minde is more set vpon my Gowne, than vpon those heauenly matters which Abigail spoke of.

Marg.

Marg. I was by twenty thinkes that Abigail hath already made her a spurritare.

Eul. You thinke you may now take your pleasure, when she was here, you had not a word: I feare you be downe I trow.

Xant. I hope if you haue a new gowne, we may without offence speak of it.

Eul. Shall I tell you how it is with me?

Marg. Yea.

Eul. Truly Abigails words were so gracious, that I could willingly haue heard her, though she should haue satt with vs all this day; her words are so swaatly to my taste, that me thinkes we should not put them out of our remembrance with theis outward things.

Xant. Well Margery, if she will not tell me who gaue her her new gowne, doe you tell me what cost your neck-kerchefe a yard.

Eul. I thinke your minde runs too vpon theis outward things, when you

you are at prayer and at Sermons.

Xant. It is good to speake the truth; it doth so indeed.

Eul. That ought not to be by no meanes: for thereby you much dishonour God, and hinder your selfe, that the word cannot profit you.

Xant. Yea, but will you tell me, who gave you your Volume?

Eul. Why, who (I pray you) should give honest wives any such things but their husbands?

Xant. And I pray you Margery, who gave you yours?

Marg. My husband also.

Xant. O happy women that happen on such husbands! For my part, I would I had beene married to a Toad-stoole, when I married with my Bencher.

Eul. O fie woman, what a wish is that? if Abigail had beene here, you would have vext her to the heart; and I tell you truly, that you grieve mee not a little. For I remember well what shee said, and I hope shall doe whiles I live, namely, that we which

professe

practise our selues to be Christians, should adorne the Gospell of Christ by our holy conuersation. And againe, she saith, that the Apostle exhorts, that Our words should be gracious and powdred, that they might minister grace to the hearers.

Xant. Yea, you are happy, you haue no cause to speake or complaine, that haue all things you stand in need of.

Eul. I thanke God, we two doe agree, and I am sorry that you two cannot, but that euery sut you are falling out.

Xant. I thinke I shall neuer fall in with such a fellow: you see how ragedly he lets me goe: I would I were dead, if I be not ashamed many times to go out of doore, when I see how finely other women are dressed, that are married to farre poorer husbands than mine is.

Eul. Well Xantip, well, I pray thee be contented; and if thou louest me; nay, if thou louest God or thy selfe, marke well what our good neighbour

[illegible] that the woman ought to be
a subjection to her husband. And a
[illegible] the ornament of a woman doth
not in gay apparell, or in any setting
out of her face to sight, as by pearle
kechet: for I remember that I heard
a while a goe at a Sermon, that the
ornament of a woman consisted in
chaste and honest conditions: and that
the ornament of the minde or soule
is godly wisdome, as love, meekenesse,
faith, and patience, &c. And further,
that it is the guise of dames and har-
lots to prancke and prick up their
selves to inveigle men's affections.
[illegible] they say, that would be
counted honest and religious ought
to [illegible] meane enough, if we
be cleanly, and can please our hus-
bands.

Marie, yea, but this good man of
mine is such a niggard, that he will
not allow me wherewithall I may get
me a rag, but prodigally he spends
my portion, which, though I say it,
was a little one.

Mary. If I were as thou art, I would have better things, or else the house should not be too hot for them: for my husband would not willingly let me have for hand such a thing, but I trow he shall never go to prayer, againe as we have acheerefull lone till I have

Xant. Nay, pace, but my husband doth not only keepe me without such trim attire as you have, but he will not let me have that, which is necessary, but spend that, wee have in tipling and tumbling, at dice, and cards, and amongst whores and harlots.

Eul. Good words, good words, I thinke you surmise, and say more than is true.

Xant. It is so true, which I say: and moreover when he comes home well whitled in drinke at mid-night, after he hath been along while waited for, he snorts like a swine, when he is laid, and for reverence sake of his drunken gorge in the bed, to say no worse.

Eul. O Xantip, you make my heart

the

me to heare you. Wherefore thinke thou, that when you doe thus disgrace your husband, you shame your selfe.

Xant. I would I were dead, if I am not rather set vp with a low, than lye by his side.

Marg. But doe you rattle him vp at his comming home?

Xant. Yes, I handle him as he deserues, I make him know that I haue a tongue in my head.

Marg. And what saith he againe?

Xant. At the first he is as loud as I, thinking to beare me downe with great words.

Marg. But doe you neuer fall from words to blowes?

Xant. Once we were almost out to farre, that a little more would haue made vs fight out right. He got by a great cudgell, and hanselled it at me, threatning me with thundring speeches.

Eut. O lamentable hating between man and wife!

Marg. Wast thou not afraid then

Xant. Afraid? no: on the other side, I take up the Trout, and if he had but touched me with a finger, he should well have seene and felt, that I would have laid about me lustily with both my hands.

Marg. I promise you, I commend you for your manly courage, you had got a new kinde of Target, when you had the Trout, you did but lacke your Dittatie in stead of a Jaueline.

Xant. I would have made him have gone home, that he had met, and medled with his match.

Eul. Neighbour, this should not be so.

Xant. What tell you me of it, if he will not vse me as his wife, I will not entreat him as my husband.

Eul. But Paul, as I said before, teacheth, that wiues should be in subiection to their husbands with all reuerence, and not to be check-mates with them; and Peter sets downe Sarah for an example to women, who called her husband Lord.

Marg. We haue heard of these things

things before us well as you: but the same Paul I trow, teacheth, that husbands should love their wives, as Christ did his Church.

Xant. Well, let him first doe his duty, and then I will doe mine.

Eul. But yet when the case stands thus, I thinke it is the wives part to yeeld first to her husband.

Xant. Husband, quoth she, marry in good time; if he be a husband that makes no more account of me, than of his kitchin girle.

Marg. But in kindnesse Xantip tell me: did he, when you stood so stoutly to him, leave off to threaten you blowes?

Xan. Did he? yes, and it was best for him too, I trow, or else as I am an honest woman, I sweare to you, I would have belaboured my fellow well and soundly.

Eul. O terrible manish woman! I did not thinke that thou hadst beene of such a peremptory spirit. Thou dost not remember that he hath power over thee, and that thou shouldest

let thy voice bee heard to thy husbands.

Marg. It was well done Xantip; hold him out still at fayres end, yet in him not an inch, lest he take an ell: let him not triumph over thee.

Bal. You need not giue her such additions; what will you haue all the world to exclaime on our sex, and cry out upon women kinde?

Marg. Why, none but men will speake against vs; and if they doe, we can giue them two words for one in the hottest manner.

Bal. You thought your old vsuall husband left his threatning: me thinkes then, Xantip, in all equity and conscience, you should remit your scolding.

Xant. I will not refraine it yet.

Marg. What does he, I pray thee, whilst thou art scolding?

Xant. What? sometimes he sleepes, snug as a bee; sometimes hee falls a laughing, sometimes he takes his Fiddle, which hath scarce three strings, and then can hee tickle his eares with a scolding-tickle as loud as hee can, that he

may

mee therewith to wine the noise of me.

Marg. I am sure this behaviour of his angers thee to the heart.

Xant. It grieues me inward to the very guts, and I do chafe sometimes that I can hardly hold my hands.

Eul. I pray you good neighbour hold your tongue, and giue me leaue to speake my minde a little to you.

Xant. Say on hardly, and speake your pleasure.

Eul. You shall be as bold with me when you please: me thinkes we two for old acquaintance sake should bee very bold and familiar one with another.

Xant. You say true. For truly we haue beene play-fellowes from our cradles; and of all that euer I had, there was none that euer I loued better than you.

Eul. Well then, this I say in loue that I beare towards you still, if you be content to quite as you loue me, to heare me out.

You are married to my daughter, my husband, what manner of

...seeme to be, you haue no liberty to change him for another, or call him back. In old time indeed, when couples could not agree, diuorcement was permitted and appointed as an extreme remedy, but now that is quite abolished. Be you euer still his wife, and you Xantip his wife, till one of you die.

Xant. A vengeance on them, whosoeuer they be, that haue taken away that law and liberty from vs.

Eul. Take heed what you speake, you wot not what you say, nor wilfully you curse. It is Christs pleasure I tell you, and no other mans, that it should be thus henceforth.

Xant. Trau hardly beleeue it.

Eul. Pray Xantip it is so. I say, and therefore cry Christ mercy for thy cursed blasphemy, and study to agree with thy husband henceforward, by applying thy selfe vnto his qualities.

Xant. Is it in my hands to make my husband a new man?

Eul. I can tell you Xantip, two things may

any boot much either in making or
pairing our husbands.

Anne. Doe you and your husband
agree so well together?

Eul. yes, now God be thanked, we
live in peace.

Anne. By your owne saying it
semes, that you could not well agree
heretofore.

Eul. I must needs confesse to thee,
though I take shame to my selfe, the
fault most commonly was mine. For
I was, as many other young women
are, proud and disdainfull, scorning
that my husband should reprove me;
idle and careless, seldome, or never
seeking to please him; but rather
thought that he should hope and seeke
to me; [illegible] many times I would be
impatient and lowring; and if at any
time he spake unto me any thing
which pleased me not well, I would
snap him up thereby, and answer
him roundly; with shame I may speak
it, God forgive me: yet after, as I
grew in yeeres, I grew in experience,
and comming acquainted with mo-

therly

therby and vndoe mee vtterly, they gaue me graue and sage counsell, whiche I obeyed, and was much bettered by it: so that after, there was neuer any tempeste, I thanke God. But yet as it falls out commonly amongst married folkes, some little clouds arose which might haue made a storme, except I had obserued and practised the wise Christian counsell of my louing religious neighbour Abigail, which made the clouds to banish, and my husband as meeke as a Lambe. For I considered that euery man hath his qualities, and euery woman her infirmity. I thought with my selfe how I might behaue my selfe best towards my husband for both our goods: and whiles I was weighing seriously [illegible] things, and reuolving them in my minde, these sentences of Scripture came to my remembrance. A soft answer stayeth wrath. And againe, A word spoken in due place, is like apples of gold with pictures of siluer. And further, In many words there cannot want iniquity, but he that refraineth his lips, is wise.

And

and againe, A wise man waits his opportunity, but a foole speaketh whatsoeuer commeth to his minde. And againe, that which our Sauiour saith, That wee shall giue account of euery idle word at the day of iudgement. And againe, That by our words wee shall be iustified, and also condemned. And moreouer, the wise and gracious words of Abigail to King Dauid, came to my minde, whose words were so perswasiue and pithy, that they staid his fury, what time he was resolute, and at the point to commit a great and horrible slaughter. And on the other side, I considered that women are not to speake, and how the Apostle himself willeth vs to be swift to heare, and slow to speake.

Hereupon I gathered what a grace and goodly ornament it is for a woman to speake wisely and seldome, in modestie, and vnder correction: and therefore I resolued to pray continually, that God would set a watch before my lips, lest I should offend in my tongue: which though it bee

but

but a little member, yet as the Apostle saith, if it be once kindled, is set on fire of hell.

These, and such like sayings of the holy Ghost swaid with me, and drew me to this consideration, that though my tongue be one of the least members of my body, yet if it were not rightly used. I might offend the most by it: I might much displease my husband, and hurt my neighbours, and destroy my owne body and soule for ever (all which ought to be more deare unto me then all the treasures and pleasures in the world.) And on the other side, if my tongue were rightly ordered, I might much glorifie God, beautifie his Gospell, and adorne my Christian profession, speake in the behalfe, and for the credit of my husband, and for the good of my neighbours: and therefore I prayed unto God, that hee would open the doore of my mouth, and give me utterance and wisdome, that when I speake, my words might be directed by his spirit, to put life and power into them, and season

season them with wisdome, and to make them fauorable, gracious, and pleasant in the eares of the hearers. So that to conclude, alwaies after I would be carefull what, and when to speak, the manner how, and to whom, yielding that reuerence to my husband that is due to him. And I tell thee Xantip, these things wrought so with him by the blessing of God, that since I doe not remember that euer we haue had a crosse word.

Xan. I promise you, I like your speech passing well. Well, now I wish in my heart, that I, and all other women in the world were of your mind; but may sir what it is to keepe company with those that are wise and godly. I thinke our neighbour Abigail did you more good than euer any woman did: and I thanke God, you haue done me more good than euer any woman hitherto hath done.

Eul. I reioyce greatly that God hath made me an instrument to do you any good, or any other. And this I pray you neighbour, if there be any good

done

[illegible] harte vnto you by [illegible] through
[illegible] whereby the feruent zeale of
[illegible] haue. For I may tell you, be-
[illegible] ye enioyned vnto the glorye of God, there
[illegible] were few that euer thought you
[illegible] would haue bene so clamorous, you haue
[illegible] so lauishly of your tongue, and so bitter,
[illegible] that you would haue cared not with
[illegible] your words.

Ind. Can. Who may see the power of the
Almighty, who can make of the
a Lambe, and what a little childe should
play vpon the hole of the Aspe: and
therefore I pray you, pray vnto God
for me, you and that all of when you
are met together with Abdiah, and the
rest of your Christian friendes, that
God would goe on with his good worke
which he hath begun in me.

Eul. What is my duty. And to for-
get you in my prayer, were to forget
my selfe vnto God. I pray you also,
take all the meanes that may help you
forward, and remoue whatsoeuer
may hinder you, you haue what good
and heauenly exercises Margerie good
husband vsed, vse you the same, though

the

be ingrossed any loathed them. In any case cashier her company, and the fellowship of such, till you be strengthened: for the better so wife she is a perilous woman; her evill words and rotten speeches will corrupt good manners, and quench your good intents: her religious husband is much vexed with her, even as just Lot was with the vncleane Sodomites. And againe, I am to advise you not to be afraid for those that will mocke you for your profession, and because they see you beginne to make conscience of your carriage, who use to say, that we are holy sitter-heds, and puritie foolish women; which prattle and chat we know not what. Beare them with patience, and be slow, yet sure, when you speake, especially in the cause of Christ.

Xant. Blessed be God for this your loue and good counsell: I hope I shall make vse of it, as God shall enable me. I pray you now shew me some particular directions how I & my husband may best live together in mutuall loue.

Eul.

But first of all I say to you, that
were there none in heaven, but
those couples, before they will go
one the others the quite reuolt
is, because they obserue not one
theirs qualities, and apply themselues
accordingly: and another, because
they continue in strife when they
fallen out, and doe not bestow
vp the breach. And the reason
they are backward to make
ons with another, ariseth from
flintinesse of their hearts, which
pound and stirre, will not step
to another: which breeth heare
nings betwixt them, and inward
grudging and murmuring one
other, and therefore their
of diffention and discord, being
ouercome the heart by the
ing vp not only to reuiu, but
and hardned, neuer be holpen,
at the first they be not speedily
vp by the roots.

Now they marke the life of
you are yet but a young woman,
haue bin married but a while, and
with

water. I had respect both unto his
sentence, that his diet should be pro-
hibited in the three: and that he should
have such delicates as were most
comfortable for his heart, and plea-
sant to his mouth, and so by the
meanes I won both him and his love
unto me: whereas before we thought
he lived as cruell as a Lion, and terri-
ble as a Dragon. Therefore I consi-
dered what those be that take in hand
to tame Lions, and Elephants, &c.
which cannot be mastered with strong
hand; therefore they that goe to the E-
lephant have a speciall care that they
be not cladde in white: and they that go
to Bulls, that they be not arrayed in
red: because it hath bin found by expe-
rience, that those creatures by these
colors are made wilder and fiercer: and
also Tygres by the sound of Timbrels,
by whose are so enraged, that
they rent themselves in peeces: so
they that breake horses have their
bernes, their snackings, whistlings,
and clappings, whereby they make
their stout nature tame. Why then,

Xantip,

Xant. confider I pray you, how much more feemly and neceſſary it is, that we women ſhould acquaint our ſelves with ſuch courſes, wherein we may inſtruct our husbands to godneſſe; by whom truly, ſhould have the greateſt comfort and defence next under God.

Xant. It is true: ſay on, I pray you, ſay on.

Eul. Having obſerued theſe things, I applied me to his nature, and I had great care that nothing ſhould be done that might diſpleaſe him: nay nothing left undone, that might offend him, but only of my ſelfe had I this care, but of all that was in the houſe; and that not onely in great matters, but alſo in the leaſt.

Xant. But how would you apply your ſelfe to him that would never tarry within doores, or come every while vnto his house?

Eul. Stay a while, I will ſpeake of that by and by. Firſt, I will ſhew you both my behauiour towards my husband, becauſe you deſire to know it.

[illegible] themselues so many [illegible]
ding any good thing [illegible]
[illegible] begin with [illegible]

Marg. Well sir, you are a faire friend to your [illegible]

Esa. Where then you are to your [illegible] for you are ignorant and careless of that good, which you might [illegible] by your husband, if you would be louing and submissiue to him.

Marg. Well sir, [illegible] of the good [illegible] for this is the truth of it. I care not though he [illegible] I [illegible] [illegible] buckle and bend vnto me, or else he

shall

[illegible] how [illegible] that many
[illegible] will have their hus-
bands bend and crouch unto them?
that is a rarity, a work unable this
[illegible] any one woman. It is neither
for the [illegible] credit the proud,
when the [illegible] rages with bit-
ter [illegible] what a horrible thing
is it, that the woman should usurpe
the [illegible] authority, and the poore
man dares not do any thing, but what
his wife will: and as the rarity is it
shall be, if the house will not hold
her, neither will the [illegible] upon which
[illegible] and [illegible] and
[illegible] the [illegible] of her
countenance in the time of her anger, that
will [illegible] be friends with them. Oh
therefore, oh therefore that these
waiterly dames would have more
[illegible] that they might see their
ruggred browes, their fiery eyes, par-
ching mouthes, their bitter and poy-
soned tongues, which utter horrible
blasphemies both against God and
men, especially against their husbands,

whom

whom they [illegible] ...
... [illegible] ...
... [illegible] ...
...

and

and pardon him, provided that he would have patience with me, if at any time I should put him in mind of something that might tend to his credit, as well as any way and when I had told him my minde, I would breake of that talke, and fall into some other more delightfull to him. Euphuisticke Xantippe I may say to you, that this is the weakenesse of all women, that when we have begunne to speake, we are so talkative and full of words, that we can not when to leave.

Xant. It is the pleasure of men indeed to say of us, who have no wit, to reproue them to speake of, and to note our imperfections but say on I pray you.

Eoll. I had also a speciall care of this, that I would not find fault with any thing, in any thing that you spake, nor complaine of your tedious matter, if the matter is some times such as is but worthy two, and not three houres. But if the matter be of such a nature, that it cannot well be helped by the hours censure, it is

[illegible] wards their husbands parents, or [illegible] of his kindred, rather than to [illegible] wife; and also that she moderate her complaint and temper her speech so, that she may seem not to hate her husbands person, but only dislike some conditions. Further let her think not all that to whom her husband carries so much of it by his friends, that she hath spoken of his faults with the least, she may be forced to acknowledge his wives courtesie and kind speaking, and to say as Saul did of David, She is more righteous than I.

Kate. Who had need be so sharp-witted, and brought up in their Schools and Universities, that should skill to use this so gentlemanly fat action.

Eul. By that means she shall teach her husbands to shew her the like kindness.

Kate. There are some husbands, whom no gentle intreaty will woo my good.

Eul. Truly, I think, there are both of one such: but say there be;

first

Xant. She hath such a Sirean by
[illegible] had

And yet saith he, through the great care that I have had for thee, I procured thee such an husband, as the most courteous and beautifull dame (that is, could not desire a better. To be briefe, the fathers speech grew so hot, that he could scarce hold his hand. The young woman moved partly with feare, and partly with the words that her father told her, fell downe at his feet, praying him to forgive her, and promising ever after to be mindfull of her duty. Her father forgave her, and said further, that he would shew himselfe as right to her, if she would use as she pretended.

Lect. And what followed?

Hel. The young woman going from her father, returned to her Chamber, where her husband all alone, falls upon her knees, and cryed: O husband, pardon me if I erre, I have not hitherto known you, nor my selfe: hereafter you shall see me become a new woman: only good husband forgive and forget my former disobedience. Which he

expected

[illegible] with a kille, and promised her all things, if she would still continue in this mind.

Xant. Well, but did she so?

Eut. Yes, to her dying day. Now was there any service so base which she would not willingly undergoe at her husbands pleasure? Gossip Margery it may be you would have done it at your leasure, but there are many now adays such waywarde wenches that when they have matched with such a husband whom if they had married, they thought, they should not have been unto miserable creatures under the Sunne.

Marg. Such men as these are as rare as white Crowes.

Xant. Yet you have such a one.

Eut. The greater shall her prayse be, except she repent, for there are few women in the country. I can tell you that have such a vertuous husband

[illegible]

Xant. Pass you no more such words I pray.

Eul. yes that I have, and one a special one, which I hope will please Margery, it being as much (or more commendation) as [illegible] was of a man.

Xant. I pray you let us hear it.

Eul. [illegible]

[illegible] following.

[illegible] and trying him a while then thus prudently and patiently answered: Husband, said she, is it not better to bear thus here to bemoane my griefe, where no body heares me, then to runne and cry out in the streets, and to exclaime on you, as other wives do their husbands? By this mild and gentle speech of his wife, the first heate of her husband was quenched: he gave her his right hand, and promised that hee should never touch her againe in any evill manner: neither did he.

Xant. I have brought my husband to that passe to, but yet another body then the [illegible]

Eul. But I thinke you cannot yet agree [illegible]

Xant. Why, what would you have me to do?

Eul. O Xantip, hadst thou I told thee thou shouldst behave thy selfe to thy husband? I perceive thou hast a bad morning, or at least small [illegible] to have, [illegible] to make them forget thy duty. Well, once more I will tell

Exit thief. Sirra, you must put up
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Eul. Hold your tongue
gery, I speake not to you but to
rapt. Then Master you must take
him in his own kinde by doing
with the creature,
meeke: so shall you at last
him, as at this you shall have
a farre better temper than he is in
this present.

Rhet. Alas Eustace, he is farre
fierier than he was before. I feare
me, no gentlenesse will prevaile with
him.

Eul. Feare not woman, there is no
so fierce a beast but by gentle
handling it may be tamed: be not then
chaplesse of good cheere, doe but put in
practise and use my counsell, I doubt
not but by this my gentle
I shall reduce my counsell to doe you good.
Where are your
upon, you shall wonder at and
[illegible]

give no occasion of contention, and thinke no shame to be reprehensible in those things which deserue you. There are some women that will be ever frumping or whining, seldome or never bring any amiable behaviour toward their husbands, which is a signe that they have not the love of God abroad in their hearts. For if they had, it would cause them to love their husbands unspeakably.

Xant. Indeed Gossip, I must tell you plainly, I cannot shew that love to my husband that I should, and as some doe to theirs, he is so crosse to me, and every way so untoward.

Eul. But I hope it would be for your good, if hee would leave his bad qualities. Suppose when you are in bed with your husband, that then you could by the art of Magick transforme your husband to a Lyon, or a Beare, or any such like beast, would you not doe it?

Xant. I know I should not, but notwithstanding I would yea or no, it were hard to say.

Eul. What, has your father been [illegible] a Beare to your [illegible] then a man?

Xant. You doe not beare me in [illegible] I trow, no.

Eul. Goe to then, what if you could make him of a [illegible]-biter, a [illegible] person; of a dog-thief, a [illegible] hand; of a [illegible], a [illegible] foot; of a prophane creature, a religious and zealous Christian, would you not doe it?

Xant. There is a question unto me, Yes, [illegible] I would; but how should I doe it?

Eul. Xantip, Xantip, then art like unto those heaven which the Apostle speakes of, that are alwayes learning, and are never taught; so then art alwayes asking of me how shall I doe it, and [illegible] and [illegible] [illegible] [illegible]

adorne the Gospell of Christ by your holy conversation. Seeke if you be a Christian, as I thoughte you were, and suppose you think no lesse of your selfe: of you the Apostle asketh this question; What knowest thou O wife, whether thou shalt win thy husband? meaning by thy holy example, gracious words and counsell, prayers and patience, your conference and communitie. Now if by any meanes you can winne your husband, what a rich crowne of glory shall you obtaine? What unspeakable joy and comfort shall you have both in this life, and in the life to come? Set not your eyes so much upon his ill conditions: for that makes them seeme greater then they be: and to sing him with them, is not the way to bring him to godlinesse, but to make him worse. Before you were married to him, you should have considered what his ill qualities were: for it behoves a woman not only to chuse a husband by her eyes, but also by her eares, and by experience of his qualities; neither is it a time after once

they

they be married, or complaining and accusing, but of curing their bad husbands.

Xant. What woman knew you ever that chose her husband with her eares?

Eul. She chuses a husband with her eyes, that respects nothing but his visage and personage: and she chuseth him by her eares, that warily and wittily weighes what she heares, especially the best sort, by of him: and she chuseth him by experience, who tryeth his love and constancy.

Xant. This is good counsell, but it is all to late.

Eul. But it is not too late to labour the reformation of your husband, and yet it shall be in very good time, if you can profit your husband. For the way to good manners is never too late, and your body shall finde a double comfort of it, if your husband shall have any children by you.

Xant. I have one already.

Eul. Teacher, I pray you?

Xant. A pretty while agoe.

Eul. How many moneths since?

Xant. Well neere seuen.

Eul. How can that be? is it possible that you should haue a childe in three moneths?

Xant. Euli, it is longer.

Eul. It is not a day longer, if you begin your reckoning from the marriage day.

Xant. Yea, but we had conference before.

Eul. Like enough, but I hope children are not gotten with conference. Is this you that complaine of your husband so much? I perceiue one house is better troubled with you than two. I feare I haue bestowed all my labour in vaine vpon you: what think you will our neighbour Abigail say, when she heares of this? it will grieue her not a little.

Xant. We were sure together before.

Eul. The sinne is something the lesse, but yet except it be repented of, and that from the heart, God will punish you both for it, and therefore loke to it, and lament it, as also all

other

other your misdemeanors. What is it, a boy?

Xan. Yes a godly Lad, God bless it.

Eul. You must have a spetiall care to bring him up in the feare of the Lord; otherwise make your reckoning that he will be a great crosse to you both: but if you will catechise him now from his cradle, and so continually, no doubt but he will be a meanes to set you at one, if that you will but incline a little to your husbands mind. I pray you tell me what doe other men say of your husband, your neighbours, and those that have dealing with him?

Xant. They commend him out of all cep for a courteous, liberall, and friendly man.

Eul. This makes me hope that he will prove such an one as we would have him.

Xant. But I am sure that I finde him not such an one to me, whatsoeuer they say.

Eul. Yea, but doe you shew your selfe such an one towards him, as I

that confesseth you: and if he proue not such a one in time as I said, call the Dialect no longer, but Pleasolate, or Heroicall. Remember, that yet he is but a young man, not as I think, about foure and twenty yeares old; alas poore soule, he knowes not yet what belongs to a husband by housekeeping. You must not thinke to be separated from him, as a great many doe; if so be they cannot agree upon everything, then straight nothing but separation.

Kate. God forgiue me, I haue often wished it.

Eul. But repent of that, and if ever it come into your minde, consider with your selfe how friuolous a thing it is for a woman to be diuorced from her husband, sith so many inconueniences follow of it. Againe, thinke with your selfe, that it is the precious and commendation of a matron to be obedient to her husband, as hath beene said; yea, that it is a thing ordained in nature, and decreed by God, that the woman should wholly depend vpon

the

the right, and haue him as her husband. Also remember the pretty little babe the fruit of your wombe, what towardnes you doe finde in him, if you wont abide, I would you carry him with you: then you should depriue your husband of his right: would you leaue him with your husband, then you shall depriue your selfe of part of your selfe. Lastly, tell me, haue you any that beares you ill will?

Xant. Yes, I haue a step-mother, and mother in law like her: for they hate me so much, that I thinke they could wish I were at the Deuill.

Eul. Then remember them alwaies. For what could you doe to make them reioyce more, then if they should see you liue alone like a widdow: yea, wealthy than a widdow: for those may marry again, but so could not you, but must liue rather like an harlot that is separated for adultery.

Xant. I must needs say your counsell is good, but I cannot abide to liue thus bared euery day.

Eul. But thinke with your selfe what

what great labour you take before you could teach this Parrat to pronounce some words.

Xant. It was a long time indeed.

Eul. And doth it seeme ridiculous vnto you to take some paines to make your husband a good man? you are not the woman I take you for; for I alwaies thought that you would haue refused nothing that might be profitable to both your soules and bodies, and that you might passe your daies in peace and pleasure. You haue heard how great paines men take to breake their horses, and what curious meanes and deuices they vse to tame Lions, Bulles, and Elephants; and shall we thinke much to take a little paines to haue our owne hands?

Xant. What shall I doe?

Eul. Truly, it grieues me to heare you. This is the fact of your sex commonly: what shall I doe? Why this do. Be careful that your house be neat and cleanly, that there may be nothing to driue your husband out of doores.

For

[illegible] gentle, loving and [illegible]
be alwayes mindfull of that reve-
rence which is due to him:
not [illegible], nor yet [illegible]
not [illegible], nor yet garish in your ap-
parell: let your meat be well dressed,
and in due season: unruly your hus-
bands tooth: let him have that which
will delight his palate: shew your-
selfe gentle and affable to his friends,
bid them often to your house, and fa-
vour them all: be handsome.
When your husband is merry, be not
sad: and when he is melancholy,
be not you merry: for contraries will
not agree together. Speake pleasing words,
and for that every thing which is good
be grateful to him. By this meanes
you shall have him more loving, and fa-
vourable expecting: for thus will he
thanke you himselfe at length. O
Lord, what meane I? what a fole am
I that live ranging abroad with lewd
of my gossips and companie, by keeping
drinks and drunken company, when I
have such a good and loving wife at
home, which takes more pleasure in

me,

say from this flattering parlot? Truly then, mine mote thould I be delighted to heare, if I would quite leave these trulls, and loathing company. Well I will resolue with my selfe hencetoth to leave this filthy and beastly course of life.

Xant. Doe you thinke that I shall preuaile?

Eul. You are very incredulous, and a woman of small hope: you would ill doe, I perceiue, as a certaine graue Orator did, which I had thought to haue told you of before, but I let it then passe, because I would not be tedious vnto you.

Xant. I pray tell me what he did.

Eul. You are marueilous desirous of nouelties, and inquisitiue to know: it were an excellent thing in you, if you were as ready to practise what you know, and to follow the good examples you heare of.

Xant. Well, I hope I shall doe it.

Eul. I will briefly shew you the same: not that I would haue you to follow his steps, but learne wisedome

from her policy. There was an ancient Gentleman, who gave himselfe to hunting, and as he was a hunting, he light upon a young maid, a poore mans daughter. For love of her, he would leave his owne house, and frequent that. His wife suspecting some such matter, watched him one time whither he went, and seeing him goe to a poore cottage, thither shee went one day when he was away, and got out of them what he did there, how he lay; shee could see nothing there but bare stone-walls, and meere poverty. Shee goes home in haste, and makes no lesse speed againe, bringing with her a handsome bed, and good provision, with silver plate, and also gave them money, willing them, if he came any more, to make more of him, and give him better entertainment; not telling them all this while, that shee was his wife, but made semblance as though she were his sister. Some after she was gone, comes her husband privily, not knowing what was done, and seeing the house richly furnished,

his

...diet more dainty, and greater plenty of it than ordinary, he asked them whence they had all this furniture and provision. They told him, that a grave matron a kinswoman of his brought it them, and charged them at her departure, to give him better attendance and entertainment. By and by his heart smote him, and told him, that it was his wife: he goes home in a hatred of her, whether she had been in such a place; she tels him presently he asked her, what she meant by it, to carry bedding, and such a deale of good plate and provision thither. O husband, saith she, you have been used ever since I knew you, to a better diet and lodging than I see any there, for you have there but bad entertainment. Wherefore I thought it my duty, seeing it was your pleasure (upon what occasion I know not) often to resort thither, that you should have better provision when you came, then they could afford you. Now marke the like, when the man saw the tender love and care of his wife, he never

thole out after, but continually kept her company at home.

Also I could make rehearsall of another, if I thought it expedient, which vnited home her husbands Paramour, and if he supped abroad with her, would send them some one dainty dish or other, and by this meanes win their husbands love wholly to themselues. But howsoeuer this fell out at sometime, yet it is not lawfull to take the same course, though we were in hope, our attempt should haue successe; for we must not doe euill, that good may come of it. But to this end I haue alleaged these two last, that if women haue won their husbands, which were sinked to harlots: then much more may Christian women by their louely and holy carriage, bee in hope to win them, which hate such Strumpets. And thou Xantip, that sellest thy husband haunteth harlots, this is my counsell to thee, to make much of him: not because he doth that wickednesse, or to strike him in his lust, but that thereby thou maist reclaime him

from

from it: but in no case countenance thou his base amour.

Xant. I purpose to practise your precepts.

Eul. Take on me, I promise you if you practise them, as you have often told, you shall find me a friend indeed, and I will goe to your husband, and get Abigail, that can give better counsell than I, to goe with me; and we will tell him thoroughly of his duty, yea and that in such a manner, as I make no doubt, but he shall accept of it.

Xant. I commend your course. But take heed he smell us not out; for if he knew, that I have made his faults known to you, he will be so outragious, as though he would bring Heaven and Earth together, and take on with me like a mad man and beglam.

Eul. Feare not, we will bring the matter so cunningly about, and fetch him so finely over, that I make no doubt, but that we will draw out of himselfe, what broiles have beene betwixt you: and when we have drawne out all his corruptions as cleane as

foure out of a vessell, then will we put into him the heeuenly liquor of holy doctrine, and tell him how he is to demeane himselfe towards you.

Xan. Christ prosper our enterprises.

Eul. We may be sure that he will giue vs good successe, if we doe not crosse our selues. So fare you well.

Abi. God speed neighbor Ben-ezer, how haue you done a long time?

Ezer. Welcome neighbours, welcome: how doe you?

Eul. Tell vs, I pray you, how doth your wife?

Ezer. Euen like a shrew, for any thing I know.

Eul. If I may be so bold as speak, it is better to be a sheepe.

Ezer. I giue you my word Gossip, my wife is not a sheepe, nay, I pray God she proue not a Wolfe.

Abi. It pleases men many times to speake their pleasures of their wiues, though they be neuer so kinde to them.

Ezer. Kind? my wife is so kind, that ile warrant her shee will neuer kill me with kindnesse, for hers is contrary

to

to nature and womanniſſneſſe; for I thinke there is not a verier ſhrew, and horribler ſcold liuing vpon the earth.

Abi. Yea but neighbour, I pray you giue me leaue, you know that men are ſometimes haſty, and will misse their wines to ſpeake.

Ezer. Speake, ſay you? As the ſaying is, there is a difference betweene ſtaring and ſtarke mad; ſo may I ſay, there is a difference betweene ſpeaking and ſcolding. For I will tell you neighbours, I was but forth the other night ſomewhat late, with a friend or two of mine; but good Lord (when I came home) what a life ſhee kept? I had no ſooner put my head within doores, but ſhee gaue me ſuch a terrible looke, and vttered ſuch an horrible voice, that I thought verily that ſhe would haue flowne in my face, and haue ſcratched out mine eyes; vttering theſe ſpeeches, Where the pox haue you beene all this while? Is not this a fine time to come home at? You are welcome from your whores with a murren; a vengeance light vpon you,

and the Deuill in hell fetch you! I would you might breake your necke one night, that I might be rid of you some way or other.

Abi. Is it possible, that she should be such a terrible woman?

Ezer. If you did but beare her sometimes, neighbours, you would blesse your selues; for I thinke in my conscience that she is as terrible as a Lion, as subtill as a Serpent, and as wicked as the Deuill himselfe; for what with her scolding, what with her swearing, and with her tumults and bustling vp and downe, you would thinke the very house would fall vpon our heads.

Abi. O the vnspeakable patience and mercy of our God, that he suffers such things vnpunished!

Eul. Good neighbour learne to beare with your wiues weaknesse and infirmities.

Ezer. Infirmities? What call you infirmities?

Abi. The Wiues infirmity toward her Husband is, when she cannot

not put vp wrong at his hands.

Ezer. Put vp wrong? She will reuenge two rather, then put vp one, I thinke shee would vex the patientest man vpon the earth; sometimes shee moues mee so much, that I am ready to beat out her braines.

Abi. God forbid, I am verie much grieued to heare of such bitter contention betweene man and wife: and so I am sure is my neighbour Eulalie.

Ezer. I will tell you both but a little, how she hath vsed mee. If I spend but a teaster or twelue-pence, then shee railes vpon mee, as if I were her prentice boy, that had stolne it from her: or if I will not buy her this toy, or that new fangle, this dainty morsell or that; shee takes on like mad woman, saying, That such a woman can haue this and that, for a word, and why may not shee as well haue the same? And if I bee but forth a little, why then shee will raile vpon mee, as if I were her slaue, yea a deuill incarnate: though many times she is forth halfe a day, yea, a whole day together,

she

ſhee thinkes I muſt ſay nothing: if I doe, it ſhall bee ſpread abroad, and ten times more ſhall bee made of it, than either I ſaid or thought. When ſhee comes in, if I doe but ſay in all gentle manner, *Xantip*, or wife, where haſt thou beene? ſtraight ſhee will ſnap mee vp with this anſwer, Why what care you? or what haue you to doe? muſt I make you accounts? (marry muffe:) can I goe no whither but you muſt know it? I will aske you leaue when you are dead, &c. Or if I aske her, Why didſt thou ſtay ſo long? ſhee will anſwer, If I had knowne my ſtaying would haue angred you, I would not haue come yet, I will goe and come when I liſt for all you. If I ſpeake her faire, ſhee thinkes I flatter her, and will beginne to frump and frowne: if I threaten, then ſhee will bend her fiſts, and tell mee to my face, that I ſhall haue as good or worſe than I bring; and will ſtand daring and challenging mee for the bloud in my belly, &c. What man thinke you can endure ſuch a woman?

Eul.

Eul. Indeed if all thefe things be true, which you haue faid, there hath beene much to blame: but I hope neighbour that fhee will become now a new woman, if that you would but a little beare with her.

Ezer. She is naught, ftarke naught, neuer fpeake for her: I haue forborne her too much and too long, and I perceiue that if I giue her an inch, fhee will take an ell.

Abig. O neighbour, good neighbour, now bee patient, and doe but remember how we deale with God, and yet he waiteth with patience, looking if at any time we will turne vnto him: and though we be obftinate ftill, yet he offers himfelfe vnto vs in loue, whereas long ago iuftly he might haue deftroyed vs in the middeft of our ftunes for euer.

Ezer. I promife you *Abigail*, you fay true: if God indeed were not very patient and exceeding mercifull, it would be wrong with vs.

Eul. Therefore the long patience and gentleneffe of God, ought to leade

be as vnprofitable, and vnreasonable fashion-rabbis who do neuer complaine one with another. [illegible]

Know you (say they) it should be [illegible]

Abig. Yea, and it must be so to, if we will be the Lords seruants, as it is written, Let your patient minde be knowne vnto all men, the Lord is at hand. Now if this one lesson were deeply written in our hearts by the holy Ghost, we would not be so ready to take reuenge one vpon another, as we doe, neither should such bitter and poysonfull speeches proceed from vs as commonly doe: neither would we put the euill day farre from vs, as the most doe, but we would with speed depart from iniquity, and wait diligently and continually for the comming of our Lord Iesus Christ.

Ezec. Beleeue mee, beleeue mee, I would my *Nantip* were here, to heare you, I hope your good words will doe her good.

Abig. Alas Sir, we are but simple women, little able to doe either vpon

ye heartily good to take you might haue
staied by the hand of God present here:
but yet if it please you to giue vs
leaue, we will shew our minds, what
a comfortable thing it is for man and
wife to liue together in loue and cha-
rity.

Exer. Indeed, I thinke no two wo-
men in the towne, no nor in the whole
country, can shew it better than you,
because you know what is by expe-
rience.

Abig. We thanke God, we both
haue experienced it to our comforts,
and so would liue, that we might both
the ioyfull of the heauenly rest of God that
either of vs haue

Exer. Indeed you both deserue it, and
rather than the best Gelding in my
stable wish twenty pound vpon his
backe.

Abig. Seeing then that peace be-
twixt man and wife is so comfor-
table, and you would so gladly enioy
it with so great ioye: will you be con-
tent to hearken, and be thankfull to
GOD, if that we shew you a direct

way

long, how you and your wife might agree together, as long as you both live.

Ezra. Be contented, say you? yea, and bee glad of the time that ever you set footing ouer my threshold. I haue had so much vnquietnesse already, that me thinkes a little peace would be as a little paradise to my soule; but yet if my wife did know that I desired and laboured for peace, shee would bee the further off it, except God wrought aboue ordinary in her.

Abig. We are but strangers, and therefore forget what bashfull, as it becommeth vs, to speake vnto you being a man, of these matters, yet, vnder leaue and correction, we will vse our good will to declare those things which we haue learned, and partly know by experience.

Ezra. You are both ancient, and I am but young, and my wife also, and therefore I would you could direct and tell vs a way how to liue quietly.

Abig. First of all, before you can

liue

and are mindful as you ought, pray and labour for the loue of God, which must be shed abroad in your hearts, the which loue will cause you to loue one another.

Ezer. I hope wee haue the loue of GOD already, otherwise I am of the minde, that hee would either punish vs, or else take his blessings from vs.

Abig. Doe you not thinke this a great punishment, that you cannot agree? Truly I may safely say, that it is a punishment both to your bodies and soules.

Ezer. I confesse indeed, that it is a punishment, but yet I hope that GOD loueth many men and women that yet fall out betwixt themselues.

Abig. Surely if there be continuall strife, it is an euident signe that the Lord loueth not the one of them, if not both.

Ezer. But how should we know whom it is that the Lord doth not loue?

Abig.

Abig. But who will you be taught by?

Exer. By God and the Church.

Abig. Sweet Sabaz, forgetting the heart, and for your sake I have heard that you have a good report among your brethren, therefore I pray thee answer me to one question.

Exer. Aske me two, if you will, I will tell you if I can, I like your talke so well.

Abig. What thinke you is the law of God to his chosen?

Exer. That is too hard a question for me to answer, I dare not professe my selfe a Diuine.

Abig. Yet euery Christian ought to be a Diuine, especially in such points as the laws of God is, without which none possible can be saued in this life, nor in the life to come.

Exer.

Abi. Our Lord Jesus Christ being in the throne of glory, receiving the Land of glory, returned [illegible] and came down from Heaven, and of God became man for our salvation, taking our nature upon him, [illegible] humble, willing for the space of thirty years and upwards, [illegible] among st his cruell enemies, [illegible] scratched, buffeted, [illegible] scourged, [illegible] unto death, [illegible] he suffered the vengefull displeasure of his Father in his flesh, [illegible] grievous torments of hell that [illegible] due unto us, that he might free us [illegible] from, and for us. The [illegible] [illegible] purpose, [illegible] and by his stripes [illegible] [illegible] [illegible]

serve, that he or she were mer-
ry, state, be partakers of such

They are happy indeed that
all these things bestowed upon
which you have spoken of.

Every true Christian is in
a happy estate before they can
sound comfort into their souls,
before they can performe any du-
ty unto GOD, as before
can love their wives as they

Then there are but few that
their wives as they ought.

It is true indeed, and more
the pity. For some love their
for their lusts sake, some for
beauties sake, some for their ri-
sake, some for their friends sake,
some for natures sake, and some for
riches sake, because they have them
not. It would not have such
power, might, and reach. But
once wear the aforesaid cauls,
their love falls to the ground. If
for ill, when that is satisfied, he

father hates from loue to her, as Amnon did his sister, 2 Sam. [illegible] for beauty; so that vanisheth, [illegible] causeth; if for riches, nature, or [illegible] sake; as they lessen, the loue [illegible] with them; if it be for necessity, [illegible] counterfeit: or if she will [illegible] some doe, by her faire language, [illegible] it turneth as the wynde. Finally, if it be for any outward cause, or for all the causes vnder the roof of Heauen, without the loue of God, it will be but comfortable, vncostant, and vnfruitfull: but if it be for the loue of God, though for no other cause in the earth, it will be vndefiled, comfortable, continuall, and increase more and more. But all lusts elce whatsoeuer that moueth from the husband to the wife, and from the wife to the husband, is rebellion against God; and the more a man loues his wife, or she vnto her husband, the more they sin against God. Howbeit this may seeme harsh vnto worldly men, yet that which ensue will make it plain: for the more that both husband and wife loue each

other

...other (without loving God, the more ...will seeke to fulfill their fleshly ...lusts, though they be neuer so many ...against God and his Word. Therefore it behoues euery man to loue his wife with such loue as Christ did his Church.

Ester. What manner of loue was that?

Abig. It was not fleshly, but spirituall: not earthly, but heauenly.

Ester. But must he not loue her outwardly, and prouide such things for her, as are necessary, profitable, and comfortable, for the preseruing and nourishing of her body?

Abig. Yes, it is the part and duty of euery man, chiefly of a Christian, so to doe, (as I should haue shewed you anon) or else he shall not only sinne against her, but against God ...

Ester. I pray you now shew how ... must first shew his loue to his wife, and what is the first fruit of his ...

Abig. In the first place, hee must

Eus. This will be harsh vnto the most men, and they will hardly or neuer be brought vnto it.

Abig. But if they will be Christian men, they must doe it, and that by these causes: First, because it is not hurtfull, but good and profitable; not against the Word, but warrantable and commanded by it: and lastly, because Christ hath giuen them example to doe.

Eus. I pray you, Mr Governour, shew these things more plainly.

Abig. For the first, if you looke from the beginning of Genesis to the latter end of the Apocalypse, you shall neuer finde it spoken against, either openly or inclusiuely: and therefore I gather, that seeing it is profitable, it may bee practised in a ciuill and courteous manner. And against, hasti-

lity

say it was better, and the most eminent place in mind is in, the more [illegible] become him, if he be endued [illegible] and further, though he be [illegible] high a place, he is commanded to [illegible] his mind [illegible] to his brethren, [illegible] to make himself, as he was Christ's, equall with them of the lower sort. Likewise it belongs unto humble [illegible] to give honour unto one another, and to make himself subject unto those of the better sort, knowing more to his duty against those who [illegible] to humble [illegible] as the wonder [illegible] that [illegible] should not only to [illegible] their [illegible] but to submit their minds unto them in other which is good, and help to interest them in humblenesse of mind, and to advance their calling and gifts, and to stand in their defence against whosoever that oppose themselves against them. And lastly, by Christs example, they are to be lowly, and humble to submit themselves unto their wives, as he doth unto his Church and people.

Ezer.

Ministers. How doth Christ humbly shewe himselfe vnto his Church and people?

Abig. Christ doth submit and humble himself vnto his Church and people both in himselfe, and by others. His submissions in himself hath by his words, gestures, and actions. By his words, when he lovingly intreats her to leave her corruptions, and to accept of his loving favour and friendship, which he offers vnto her as a token of his love, and assurance vnto her that she should be at peace with him, and to the end that he might win her love, he makes many gracious and beauteous promises vnto her: yea, he bestowes many rich treasures vpon her, sings a song of her, and sometimes when she turnes her back vpon him, he turnes his face to her, saying, What ailes my love, my dove, my beautified spouse: when she is sad, he will make her ioyfull many times: when she frowneth, he will looke vpon her with a cheerfull countenance. And againe, he attendeth and waiteth

at

at the gates of her portall, saying: Behold I stand at the doore and knocke, open vnto me, my loue, my doue, and vndefiled. And moreouer for his Churches sake, which is his wife, he bended his knees, and humbled himselfe vnto the earth, yea, vnto death, and that vnto the most shamefull and horrible death of the crosse. What meruelle did he refuse to pardon her? Consider the reproches and iniquities he endured, of the pardes and misseries within her vnder-incest for the loue he bare vnto her, and to winne her vnto him againe; and till haue he, doth send his Messengers and Ambassadors to entreat his Church in his stead to be reconciled vnto him.

Eul. One would thinke that these things should cause the heart of man to weep, and to bend his affections vnto his wife.

Exer. Yes verily, so thinke I too, little had I thought that any could haue made these things so plaine.

Abigail. If so be you thinke these things so euident, which I a simple

woman

[illegible] which more evident then thinke you should they have, if a gaine [illegible] you put the matter in [illegible]

Ezek. Well, seeing it is so plaine as it is, what is the next course that I must take, that there may be peace and concord betweene mee and my wife?

Isa. After you have done as Abigail the wife of Nabal perfected unto long life, you must with love [illegible] and entreaties, and in a loving manner, [illegible] her, and secretly search into the bottom of her [illegible] that she may be humbled.

Ezek. But I should tell my Lord of her miserable estate, shee would be so farre from humbling her selfe, that she would rather be ready to fly in my face.

Isa. I hope not so. Nay hearken, I pray you. Even as many times fall in the absence of their directions and admonitions unto their wives, whilst is

the

[illegible] that they profit no more than they doe: for, consequently, as their [illegible] they will take their minds of their [illegible] and that in such a paltry [illegible] brainsicke as [illegible] when their wittes are muddy, and troubled in mind, so that it is no [illegible]

[illegible]

Why, but doe you hold them [illegible] a man may beat his wife, when he is [illegible]

[illegible]

Eph. There is neither any part of [illegible] that hath not mercie, and cherished it. Hold the wife as the [illegible] hands ofttte flesh, as it is written: They twaine shall be one flesh. Therefore &c.

Yea, but though he beat her, yet he need not hate her. A [illegible] hath not the man as much power over his

his wife body, as the father hath ouer the childe: but the father may correct and whip his childe for his fault, and yet loue him too. For it is written in the Prouerbs: *He that corrects not his childe, hates him.*

Ma. The commandement is not against correction, but against immoderate correction, which is when the father, vpon light occasion, vses the rod, or any other punishment, more than the fault deserues. For it is not the rod, but the immoderate vse of the rod, that is forbidden. So the husband may vse correction; and to the wife-ward, may beat her, and hath ouer the childe for correction. So by this kind of reasoning the man hath as great preeminence ouer the woman, as the man hath ouer the beast. For (as I said) the husband. The man hath not power ouer his owne body, but the wife: and the wife ouer hers, but her husband.

Eu. Againe, it is said, that S. Paul did beat downe his owne body, to bring it vnder, when it would not be in subiection; from whence wee may gather, that the wife being as the

mans

[illegible] owne body, may be beaten, when she will not otherwise bee kept vader, but bee checkemate with him, that thereby she may be brought into subiection to him.

Abig. By beating the Apostle meanes not a striking, a clapping, or any such violence, as the vulgar sort [illegible] but [illegible] by admonishing, [illegible] by [illegible] by [illegible] [illegible] [illegible]

Esse. I thinke you rather speake
because

Abi. They haue no such authority, neither will we for our parts giue them occasion to frame that which they seeke vpon the tenters.

Ezer. I would my wife would giue me no occasion neither.

Eul. I suppose by your speech, that you haue had many broils.

Ezer. Yea that we haue, till the bloud hath run downe the one of our faces.

Abig. O lamentable thing to be heard of in a Christian Commonwealth betweene man and wife.

Eul. But how much the better hath he done?

Ezer. Not so much as I haue beene the worse: and she also was worse and worse rather.

Abig. I pray you neighbour therefore follow our counsell, though we be but women.

Ez. What would you haue me to do?

Abig. Suppose not that you haue any authority on your side, which we altogether you so much, that one

would be loath to loose vpon your sute, if you could helpe it, what would you doe?

Exer. If that by any meanes I could helpe it, I would presently, and if I could not, then I would couer it, that none should see it.

Abig. So likewise ought you to deale with your wife; for she is a speciall member of your body, yea as hath been said, she is as your selfe, therefore as you helpe the deformity of your owne face, or if you cannot heale it, couer it, so must you doe vnto your wiues deformities. Againe, if you had committed some filthy and abominable sinne which were not to be named, and there were onely one or two that did know it, what would you doe in such a case?

Exer. Surely, if possible I could, I would stop their mouthes that they should not vtter it, lest I should be shamed.

Eul. Why then, if your wife commit not such ugly offences, how much more ought you to keepe silence,

and

though one of these kinds of in-
terest them to make no words:
you have confessed, that the
more ugly and grievous your offences
are, the more careful you would be,
that they should not spread abroad:
therefore the more your wives infir-
mities are, the more you are to doe
the office of a good Physitian, even to
labour to cure them, and if you can-
not, at least to cover them, as it is
written: Upon your uncomely mem-
bers, put more comlinesse on, the
which may not unfitly be applied to
this matter. Thy wife is one of thy
principall members, if she be uncom-
ly any way, put thou more comlinesse
on: if she be not so beautifull as thou
wouldest, cover it with contentation, if
she be not so prudent as she ought, cover
that with thy good husbandry, if she be
not so wise, as thou wishest, cover
that with thy prudency.

If she be not so loving as is fit, co-
ver that with the skirts of thy loue;
if cholericke, cover it with patience:
and although she faile in dutie,

by 2 which

...ther the wedge, yet the wise ...
...longe vnto vs both: for ...
...she is your wife, you are bound ...
...humane to her as to the weakest ...

Eul. If these things were well ...
...stered of many men, much strife ...
...terrible broiles would be left vnto ...
...than who wise.

Ezer. Yea, but I must needs tell you ...
...that these things can hardly bee ...
...sted; for if we should yeeld thus much ...
...to our wiues, they would make stark ...
...fooles of vs.

Abig. Do not so Sir, for you should ...
...se the kindling of GOD vpon you, ...
...which would mitigate the fiercenes ...
...and raging of your wiues affections. ...
...I pray you tell me, Sir, say that you ...
...had a sore vpon grieuously wounded, ...
...or had drunke a cup of poison, or were ...
...strike neere vnto death, what would ...
...you doe in these cases?

Ezer. If I had a sore, I would ...
...a salue according to the nature and ...
...bignesse of the wound; or if I had ...
...drunke poison, I would presently ...
...seeke a remedy to expell it, or if I ...
...were

sicke neere vnto death; I would
the counsell of the Physitian, and
by the same, and the more sicke
I should be, the more would I make
my selfe.

Abig. Euen so you must doe to your
wife; the greater that her sore is, the
more your salue must be, and the
greater her wound is, the more must
your plaister, and the skilfuller
surgeon is required; and the more
her sicknesse is, the more carefull and
tender you must be ouer her.

Ezer. Neither paines, care, nor cost
should be wanting, if I were in hope to
win her good.

Abig. The Captaine cannot promise
his Souldiers victory, before they
fight, nor the Physitian his Patient
health, before he minister vnto him:
but yet Christ Iesus our Captaine
hath promised you victory, if that you
will be directed by him.

Ezer. Yes, with all my heart.

Abig. This then is your precept,
That you loue your wife as he did his
Church.

Exer. I will try, if that I can win her by kindnesse.

Abi. That must be the way, if you win her, and the meanes whereby you must keep her being won. But setting we have proceeded thus farre, if you please, I will you shew the causes, as I have heard of a learned and godly man, wherefore the husband should love his wife.

Exer. Doe so then with a good will, and I would every cause were a cord to tie me vnto it.

Abig. The causes are so weighty, yea every one of them so mighty, that they may not only be termed bonds, but rather strong yron chaines to tie and binde not only you, but every man to his wife, in the vnseparable knot of love. The first is, because she is the creature of God, made of the same matter and nature that you are. The second is, because she is your wife: and the third is, because she is, or may be a Christian. First for the first, for that she is the creature of God, made of the same matter and nature

nature that your selfe is, you are to
love her, though she be your enemy,
for it is written, Love your enemies:
she is, as they are the creatures of
God, and made in his image, not for
their owne sakes, yet for Gods sake.
Secondly, because she is your wife:
for this cause shall a man leave father
and mother, and cleave to his wife,
and they shall be one flesh. This doth
so ioyne and ioyne man and wife toge-
ther that no unkindnesse or wicked-
nesse, (except adultery) ought to se-
parate them. The third cause that
ought to ioyne man and wife in affe-
ction together, is in that the other is
or may be a Christian: if that she be,
then you are to love her, for that she is
called unto the same profession, Bap-
tized with the same Baptisme, sanctifi-
ed and renewed by the same Spirit,
bought with the same price, partaker
of the same hope, faith, & communion
of Saints, and of the same graces, &
heavenly riches in Christ, and made
heire of one and the same kingdome
of glory, for ever to reigne with God

and his Church, in the presence of his holy Angels would forthwith ensue. These things (I say) ought to make a man to love his wife, to cherish, maintaine, and provide for her like a woman, and to comfort her, as his own bowels. Now where this true love is, there will nothing, that is either necessary, profitable, or comfortable for the wife, be wanting, if that possible her husband can procure it: and I would all husbands would marke this. For according to his love, will his care be, to provide for her; and after his care, will his diligence be to please her; and as he pleaseth her, so shall he have comfort by her.

Eul. This may serve to reprove the corrupt, prowd, and churlish affections of many men, which will rather seeke to crosse them in that which is good and godly.

Euer. It is true, and much more are they to blame, that tyrannously will rule, yea, over-rule, and that without all rule, credit, or honesty.

Eul.

Eul. Now I perceive, Neighbour, that your name and nature doe agree well together.

Exer. What should I doe? I must needs speake the truth, and that which I have knowne by mine owne experience; for I have beene much inclined to offend this way. God forgive mee, and others also, whom I know have beene euer as bad as my selfe.

Eul. The worse they are this way, the worse it is for themselues; for as it is said, the hasty man never wants woe, so I thinke I may say, the tyrant shall never want a foe.

Abig. I would such men would but a little consider how the Lord doth mitigate their authoritie over their wives, when he saith, that they should honour them as the weaker vessels. And againe, that man and wife make but one body: and againe, that they should draw the yoke equally together.

Eul. Your wish is very good, Abigail; for want of due consideration is the neglect of true practice of all duties.

Exer. And truly neighbours it comes

comes to my minde now, that the Lord laid these duties of louing and honouring their wiues vpon men, partly because they are stronger and more able to beare and support the infirmities and weaknesses of their wiues, then the wiues are of the husbands. And againe, that the husbands should not swell too much with their authoritie, that they should not make their poore wiues as slaues, but should account of them as themselues. For the Lord knew very well that men are of such natures (for the most part) that if hee gaue them power, they would stretch it to the vttermost: and therefore hee abates their superiority, and makes it in some measure equall with the wiues. And further, he would haue man to know that this is his dignity to giue honour vnto the woman, lest shee through the loftinesse of his minde should be vsed crosly and vnkindly.

Eul. Loe neighbour, loe, yonder comes your wife.

Ezer. Why how now wife, where haue you beene all this while?

Xant.

Xant. Forsooth husband, I haue
been about some speciall businesse that
concernes you and me.

Ezer. Why didst thou stay so long?

Xant. I pray you good husband be
not offended with me, and I will tell
you.

Ezer. I am glad that you are so
humble and courteous: If you hold on
thus, *Xantip*, I hope that we shall neuer
fall out.

Xant. I hope that I shall not onely
continue, but increase in doing my du-
ty both to God and you.

Ezer. And then I make no doubt,
but my loue shall be more and more ex-
tended vnto thee: come and sit downe
here, and tell me, Where hast thou been?

Xant. If it shall please you husband.
I haue bin much troubled in my mind
since I went forth for some iars that
haue beene betweene vs.

Ezer. And I haue beene much qui-
eted and comforted in my minde, wife,
since thy comming in, for the peace
which I hope shall bee betweene vs:
but proceed and say on.

Xant.

for me. As I was comming home, I spied a solitary place, which I went unto, and there powred forth my complaints to the Lord, praying his Majestie for pardon of my disobedience towards you, and all my abusing of you with my tongue by railing speeches, and that we might more quietly live together then we had done, for I felt such horrible gripings within me, that I thought my heart would have burst: and then came the railing occasions of my falling out into my minde, which made such horrible broiles and hurly burly betweene us, the which at the first I might have stopt with a patient word: but sinfull wretch that I was, I rather opened a fountaine by my railing tongue. And thus as I was bewailing my miserable estate, and thinking what a hell it was for man & wife to be at odds, there comes by Walter T. who seeing me all alone, asked me what I did so solitary. I could scarce speak to him for weeping. He often asked me what I ailed, saying merrily, It was more strange to

see

[illegible] then right, I [illegible]
[illegible] fallen out, I [illegible]
[illegible] I told him, he [illegible]
[illegible] all, but I [illegible]
[illegible] that she could keepe no more in: at
which words he wondered, and yet re-
turned to see me mourne. And when
he perceived that I was much griev-
ed in spirit for my offences, he com-
forted me with these and such like
words, saying: Blessed are they that
mourne, for they shall bee comforted.
Blessed are they that goe on their way
weeping, for they shall returne, and
bring their sheaves with them. And ap-
plyed unto me the sweet promises of
God in Christ Jesus, saying, Christ
saith, Come unto me ye that are thirsty,
and buy of mee wine without siluer.
And againe: If any man sin, we haue an
Aduocate with the Father, Christ Iesus
the righteous. And when I cryed, I
haue sinned against my husband, and
more against God, what shall I doe?
what shall I do? he would bid me pos-
sesse my soule in patience, and beleeue
in the Lord Jesus, and take hold of his

mercies,

[illegible] to the destruction of [illegible]
[illegible] if they [illegible] from
[illegible] unto him, and continue
[illegible] well having unto the end, they
should undoubtedly be saued. And
when he had somewhat pacified my
troubled spirit, he perswaded me to
goe with him to a Sermon. I paused a
little, but at last went with him, in a
blessed houre I thanke my God: for I
reaped more profit and comfort there-
at, than euer I did at any before.

Abig. The fault, neighbour Xantippe,
or rather the fault (I may say) hath
beene in your selfe heretofore, in that
you haue not gone so humbled, and
with an vnfeigned desire to know,
and doe your duty.

Xant. I acknowledge it to be so, good
neighbour Abigail, & I pray God for-
give me that, and all my other sins.

Abig. God hath promised to for-
give all that vnfeignedly repent, of
whom I make no doubt, by that I
haue

[illegible] peace from [illegible]
[illegible], that you are one.

Xant. What did the Preacher [illegible]
[illegible]?

Exer. He spake of the [illegible] duties of man and wife, and of both their duties toward God.

Exer. That was most excellent doctrine for vs, wife.

Xant. Yea, indeed husband, I thanke God, it was most profitable and comfortable, I wished you many a time here.

Exer. I thanke God and our good neighbours, we haue beene well exercised here this afternoone also: for I hope they haue done me more good than euer I thought women could haue done to man in that kinde.

Xant. I thanke God also for it, and rejoyce at it in my soule.

Exer. Well wife, here is my hand, and giue me thine, and let vs renew our couenant which wee haue broken with God, and toward each other. And now let vs here vow both before God and our good neighbours, *Abigail*, and

Eulalie,

[illegible] to keep [illegible]
[illegible] with [illegible] blind.
[illegible] here he found, here is both
[illegible] in my heart.
[illegible] and praised be our gra-
cious God for his exceeding mercy
now shewed to you both: and I be-
seech him effectually that you may both
keepe your couenant with him, and
one with another whyle breath is in
your bodies, that when it shall please
God to call you hence, he may re-
ceiue your soules and bodies into his
glorious kingdome.

Exer. And blessed are you, which
through Gods mercy haue bin speciall
instruments to doe vs good, and I with
my wife, accordingly as we are bound,
will not cease to praise God, and to pray
to him for you, that he would of his rich
grace preserue and blesse you both, with
vs and all the rest that loue the comming
of our Lord Iesus Christ, to whom be all
praise and thankes for euer. *Amen.*

FINIS.